# CATHOLIC · ACTION ·

Vol. XXX, No. 4 April, 1948

## INSTITUTIONAL FACILITIES FOR THE CARE OF THE AGED – PART II

John J. Griffin

HARTFORD FAMILY CONVENTION
INTERNATIONAL UNION OF STUDENTS
WE MEET THE DISPLACED PERSONS
CATECHISM FOR THE BIGOTED

*"We Have*
*No King But Caesar."*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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# CATHOLIC ACTION

Vol. XXX, No. 4 April, 1948

## THE HARTFORD FAMILY CONVENTION

"BEFORE God, I renew my deep reverence and respect for fatherhood and motherhood." Perhaps that statement, oft-repeated during the recent family life convention at Hartford, Conn., sums up best the central idea kept to the fore throughout all the deliberations of the gathering.

The occasion marked the sixteenth annual gathering of the National Catholic Conference on Family Life. It extends over three days, March 8-10.

The see-city of the Hartford Diocese proved a most felicitous choice for the convention locale. It was fairly central for New England, and at the same time within easy access of a considerable number of neighboring states. Arrangements had been carefully planned down to the last detail under the direction of Monsignor John J. Hayes and Father John Knott. Local interest and enthusiasm remained at a high pitch throughout the convention. Attendance reached a new high for this important event sponsored annually by the Family Life Bureau of the National Catholic Welfare Conference.

The general theme of the convention was "The Marriage Encyclical: Blueprint for a Restored Family Life." A masterful discourse on this authoritative document was given by the Moderator of the Family Life Bureau, the Most Reverend Peter W. Bartholome, Coadjutor Bishop of St. Cloud, Minn. It was carried on the Connecticut radio network. At all the sessions the spotlight of attention was kept focused on some phase or other of this central theme.

The religious element remained to the fore throughout the deliberations. His Excellency, Bishop Henry J. O'Brien, of Hartford, opened the convention by officiating at a Pontifical High Mass at St. Joseph's Cathedral, and asking a special blessing upon the conferees' work. As if aroused by the forceful statement on secularism made by the American hierarchy but a few months before, great emphasis was placed by the participants upon the spiritual side of family life. A one-day Cana Conference preceded the opening of the convention, many of the convention delegates participating in it. Special sessions of the convention itself were devoted to such subjects as religious practices found in the homes of various national groups, the theology of Christian marriage, the dignity of Christian parenthood, the place of religion in the various phases of the child's home training, the possibilities for spiritualizing family life through the Cana Conference movement.

Probably the greatest surprise to those who had not heretofore followed closely the work of the Family Life Bureau and the agencies cooperating with it, was the vast number of activities that are being carried on in behalf of the family in the various sections of the country. Indeed, there must have been surprises even for some who had been closest to the work over the past years, as speaker after speaker told of such action programs as courses on marriage preparation, forums or institutes devoting attention to a variety of family activities, study clubs delving into the intricacies of child training, special groups organized to help young mothers, to promote family visiting, or otherwise to assist in homes where kindly offices can be utilized. Similarly, reports presented from various dioceses told of far-reaching use made, in behalf of the home, of such channels as the radio, the printed word, the school, the organization, the Catholic marriage counseling agency, the family institute, the family retreat or Cana conference. Taken collectively, these various activities and channels of action presented a heartening picture. They spelled decided progress in Catholic work in behalf of a better family life.

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# INSTITUTIONAL FACILITIES FOR THE CARE OF THE AGED—Part II

JOHN J. GRIFFIN

EDITOR'S NOTE: Last month Mr. Griffin sketched the problem of the care of the aged in the light of changed living conditions today, the greater need for adequate institutional facilities and the study of admission policies and relationship of Catholic to public agencies. This month the study is continued from the point of view of the physical needs of the institutions, personnel, etc.

## PHYSICAL FEATURES

INCREASING attention is being paid to the physical features of our institutions. The freshly aroused interest of community leaders and people generally in the institutional care of the aged, the revision of building codes in the light of disastrous experiences, more stringent licensing and inspection provisions, renewed activity in the construction field, architectural developments, in certain areas population trends, and plans for decentralization, all have contributed toward the present studying of sites and structures.

Everywhere we find institutional heads safety-conscious. Many are anxious about the possibilities of fire and have undertaken extraordinary precautions to safeguard the lives and property in their custody. Thus, one institution has installed an electric signal system of boxes which are rung routinely by the night-watchman on his rounds. Another home has a guard room equipped with a special alarm. Three Sisters, subject to night call, sleep in this room. Some homes have regulations prohibiting smoking indoors, or outside of smoking rooms. In one area, a new building code made mandatory the installation of sprinkler systems and our homes welcomed the improvement. In still another institution definite evacuation plans have been drafted, fire drills are held periodically and a supply of stretchers is available. Some homes too, have taken steps to enlarge doorways so that the bed-ridden can be easily moved.

It is being realized more acutely now that we cannot rely too complacently upon substitute safety facilities in non-fire resistive buildings. Ordinary fire escapes are of little value to the awkward and infirm. The effective use of common fire extinguishers requires adeptness, if not practice. A sufficiency of well-marked exits is essential. Narrow, irregular, poorly lighted corridors can be a real danger to the easily confused sense-defective aged, and hence are being eliminated. All of such improvements, it may be remarked, in passing, are helpful in lowering the costs of fire insurance.

The progressive attitude of our administrators in respect to safety is heartening. They do not feel less responsible because many public institutions and commercial nursing homes are vulnerable. They realize that we are not "over-protecting" our elderly invalids when we insist on modern safety standards, and that it is one thing if the aged suffer disaster while living as individuals in private quarters, but something gravely different if they become victims in a group-holocaust while in our care. In this regard, it is pertinent to note that the number of trained personnel on duty at any particular time, is a safety factor of prime importance. It is not irrelevant to point out also, that the new trend in institutional architecture which emphasize one story buildings is to a considerable extent, inspired by safety sensitiveness.

Another aspect of safety receiving attention pertains to steps, especially at entrances and at altar railings. In some places, ramps are supplanting stairs at slight inclines especially where wheel-chairs are used. Although automatic elevators preclude the necessity of climbing lengthy stairways, some of the aged prefer the latter. Hence the depth, width, surfacing and guarding of stairs are important. A bannister at each side of the stairway is recommended. Well-kept carpeting on stone steps softens the impact of uncertain feet and may serve to ease a fall. Broad stair landings where the panting may pause with assurance are helpful. Non-skid flooring is desirable. Smooth stone flooring can become very slippery and hence perilous when wet, to the easily unbalanced. Non-skid wax while useful, is not foolproof. The placing of hand-railings along corridor walls may be advantageous.

Nearly all institutions have easily-managed, electrically controlled elevators. Common complaints are that they are too small, or poorly located. Elevators should be capacious enough to carry persons in wheel chairs and their guides, or

tray wagons and waitresses, or several persons, and they should be convenient to exits.

In regard to living quarters, our homes feature a variety of arrangements. Some have all private rooms, some have private and semi-private, some also have dormitories of uniform or varying size. While most superintendents favor all private rooms, there remains considerable divergence of opinion. Some feel that there is a place for semi-private rooms, others find these most unsatisfactory. Several consider small dormitories of advantage in catering to selected personality types.

What future institutions will have in the way of living quarters remains to be determined. The fact that all our present homes work, as it were, by subtraction from the basis of a single room, is provocative. We would be interested to see experiments by way of addition, that is, two room suites, a boudoir (with bath) and a living room. It would undoubtedly prove costly, but the notion seems to contain possibilities, if homes are to be built, as is being widely advocated, for the economically independent. To many, one room seems impoverishing, if not imprisoning. They want ample room to move about comfortably with a certain dignified freedom from cramping mural restrictions. The aged person would hardly be reveling in luxury, if she had a sitting room in which to entertain company. Most of the elderly desire companionship.

Intra-institutional visiting would in all probability, be encouraged and enhanced if the visited was not compelled to receive the visitor in her bedroom. Common lounges are not a satisfactory substitute for such private reception parlors. With an "extra" room available, we can conceive too, of the possibility of a relative or friend occasionally staying overnight with an aged person. Would it not be genuine progress if our institutions advanced to the stage where the relatively immobilized could really have company in home-like surroundings?

Most of our homes have adequate chapels. In a few, experience has disclosed insufficient room was set aside for sacristies. Aisles along the sides as well as in the center of chapels are regarded as helpful. Cushioned kneelers are popular and in some places the kneeling platform at the altar rail is cushioned.

Most homes do not have set seating arrangements in chapel. One superintendent remarked that two-seat pews would be the ideal since all the aged want to sit at the end. Chapel balconies for wheel chair patients are common.

Most of our institutions have rooms set aside as infirmaries although some have abandoned infirmaries in favor of caring for the ill in private rooms. Many homes are expanding their infirmaries. The need for hospital beds, X-rays and other modern equipment is being recognized. Pharmacies of course, are not uncommon, and diet kitchens are generally available. In a few institutions there are fully equipped dentists' offices. In one home we found a special room for the chiropodist. In several, rooms are set aside for medical examinations and some have doctors' quarters for the use of non-resident physicians who may be summoned late at night. A few of our newer homes have morgues, and several have mortuary parlors.

## Personnel

Some radical rethinking about personnel is becoming apparent. Many authorities for example, discern in the evolution of institutions for the aged, steps comparable to the progressive advances of modern hospitals. There appears to be emerging a conviction that efficient institutional administration requires specialized training. If this outlook is able to translate itself into positive action, we may look forward to the introduction of schools, or at least of courses of institutional management parallel to those now available for the training of hospital executives and supervisors.

Along with the formal training of institutional heads, we may expect a widespread use of in-service training programs to remedy recognized deficiencies in the skills of subordinate staff members, and as an accepted process in the education of apprentices and attendants. Since in-service training presupposes detailed knowledge of specific tasks, a certain amount, at least, of job classification and job standardization will probably be regarded as prerequisites. Once staff development is established on a systematic basis, the evaluation of work in terms of wages and working conditions will be simpler and more significant.

Many of our institutions are experiencing very serious staffing problems. Needless to say, the influx of new recruits into our religious congregations has not kept pace with the increasing demands. Several of our sisterhoods are desirous of expanding present facilities and undertaking new projects, especially for the chronically ill aged, but a dearth of vocations precludes the realization of these objectives.

With the slackening of vocations, our institutions for the aged are finding it necessary to engage an increasing number of lay employees. These employees are found in a variety of positions and include chauffeurs, firemen, engineers, gardeners,

watchmen, maintenance men, pharmacists, orderlies, graduate and practical nurses, waitresses, chambermaids, cooks, laundresses, typists, stenographers, and general help. For the most part, our institutions have not advanced to the point where the exact duties, responsibilities, rights and privileges of such personnel have been defined with exactitude. As time goes on, the need for such definition, for the ordered classification of positions and for the clarification of their relative place in the internal order of the institution will undoubtedly become more apparent.

In view of the needed expansion of facilities, it appears almost certain that lay help will assume an even more prominent role in the future. At present, many of our institutions are experiencing great difficulty in recruiting wanted lay help. Scrutiny of their personnel policies and practices therefore may be advisable. The working conditions and wages of lay employees should be carefully evaluated in the light of social developments and of living costs. Institutions sharing in community chests generally, find that such bodies are willing to consider increased expenditures for salaries in keeping with economic conditions. Organization leaders are aware that the wage scale prevailing in our institutions tends to control the calibre and flow of secular help. Moreover, where institutions are enabled by recruitment of lay help to admit additional numbers of the aged, especially the chronically ill, public relief authorities, understanding the advantages involved, may well be more inclined to adjust upward the grants made to assistance recipients, in view of the increased amount of care evidenced. Public administrators generally, are committed to recognition of the principle that a living wage for employees constitutes a first claim upon institutional income. An institution's community relations, we need hardly say, may be influenced much more profoundly than is at first sight realized, by the presence or absence of social justice to lay personnel. The moral implications, of course, are obvious beyond need of comment.

## Advisory Boards

Few Catholic homes have advisory boards, although the same have proven a source of strength and occasionally of endowment to non-Catholic institutions.

One superintendent recently informed us that she had the advantage of being able to confer with a competent board which not only made steadily available priceless counsel but likewise rendered invaluable service in the way of cultivating happy relations with public and private social agencies and the community and its leaders. Prominent in their respective callings, the members spread everywhere knowledge pertaining to the institution's achievements and possibilities.

The powers of advisory boards admittedly demand careful defining, but properly composed boards are capable of prodigious good. In our metropolitan areas representative boards could be mustered from St. Vincent de Paul Conferences and other Catholic organizations—men of high character, willing and able to assist. Doctors, lawyers, educators, builders, merchants, bankers, psychiatrists, journalists, social workers, all could be enlisted to contribute from their treasuries of wisdom and experience to the development of our institutions. Our homes should, at least, investigate the possibilities without prejudice. Such boards would certainly open up to many of the Catholic laity new and attractive avenues to constructive Catholic Action.

## Conclusion

A word in conclusion. Fifteen centuries ago, the most illustrious of all philosophers of universal history, the gigantic St. Augustine, standing on the brink of crumbling Roman civilization, envisioned all humanity divided into two tremendous powers of conflicting wills. He beheld the whole world separated into two cities built by two loves, the earthly by the love of self to the contempt of God, and the heavenly by the love of God to the contempt of self. The lines which in the perspective of the Doctor of Grace, appear almost entirely mystical, seem in our day, to be forming into tangible realities. The City of God, the Church of the Pontifical Heart, is the supreme unifying force in the world because it is the kingdom of sacred love. Over against it is the City of Satan, the Principality of Hatred, abounding with all the divisive energies of diabolical evil. Truly the Master said: "He that is not with Me, is against Me, and he that gathereth not with Me, scattereth." (Matt. XII, 30). The crisis which confronts us is so overwhelming that we scarcely need the counsel of learned men to warn us that we are at the crossroads determining the whole course of our temporal future. Like the eminent Bishop of Hippo, we have no doubt about the ultimate triumph of the Christian Social Revolution. Catholic Charities constitute verily the vanguard of that Revolution. And there is no more important or more glorious regiment in the pacific army of Catholic Charities than that dedicated to the service of the venerable Simeons and aged Annas who crave the Presence of Christ in time and during eternity.

# "WE HAVE NO KING BUT CAESAR"—John xix, 15

*Crucial Questions of the Day*

ARTICLE VIII

ON Monday, March the eighth, the Supreme Court of the United States rendered a decision which should make every Catholic humbly thank God for the parochial school system which has been built up over the past century. In the case of *McCollum* v. *Board of Education, Champaign, Ill.*, the Court, in an opinion rendered by Mr. Justice Black, held that the inculcation of religious principles on public school premises was within the ban of the First Amendment to the Federal Constitution.

Specifically, the Court held that the Champaign, Illinois released time plan for religious education is unconstitutional. Under this plan religious education courses were given on public school premises by clerical teachers in accordance with an arrangement between the Champaign School Board and the Council on Religious Education, an inter-denominational group composed of Protestants, Catholics and Jews. Students were instructed in religion during study periods, the instruction being given by teachers supplied by the Council on Religious Education. No child was required to attend the classes unless parental consent was given.

Mrs. Vashti McCollum, an avowed atheist, whose son Terry attended one of the Champaign schools, objected to the plan of religious teaching (and to every other form of teaching which would suggest that there is a God) on the ground that her son suffered embarrassment. The Supreme Court of Illinois rejected the claim of Mrs. McCollum, and held that the Champaign plan did not violate the State or Federal Constitutions.

Eight members of the Supreme Court of the United States thought otherwise. In the majority opinion, rendered by Mr. Justice Black, the court asserted that:

> "Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend the religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the States by the Fourteenth) which provides that 'Neither a state nor the Federal Government can pass laws which aid one or all religions' "

Developing this statement, Mr. Justice Black made it clear that the use of tax moneys to aid religion or the utilization of the compulsory education machinery of the state to provide pupils for religious classes contravened the doctrine of separation of church and state which, according to the tenor of the opinion, is a modern projection of the content of the First Amendment to the exigencies of the day. No attempt is made to set forth the legislative intent of the framers of the First Amendment. The Court does advert to the contention that the Amendment was intended to forbid only governmental preference of one religion over another, but summarily concludes that it is "unable to accept" the contention. We are thus left without a definitive guide as to what the First Amendment means except that it imposes a strict and "absolute separation of church and state."

Mr. Justice Frankfurter is not quite so reticent. He gives us a teaser in the following words:

> "This case, in light of the *Everson* decision, demonstrates anew that the mere formulation of a relevant Constitutional principle is the beginning of the solution of a problem, not its answer. This is so because the meaning of a spacious conception like that of separation of church and state is unfolded as appeal is made from case to case."

In order to give dimension to this "spacious conception," Mr. Justice Frankfurter further states that the "First Amendment was designed to erect a wall of separation between church and state."

The question then is the location of the wall. Mr. Justice Frankfurter attempts to locate it by considering the history of education. He argues that education in this country has been characterized by secularization and that the public school

of today is "at once the symbol of our democracy and the most pervasive means of promoting our common destiny."

Mr. Justice Frankfurter thus concludes that the "wall of separation" must be built high and impregnable between public education and religion.

Mr. Justice Reed, the lone dissenter, takes issue with Mr. Frankfurter and asserts that "The history of American education is against such an interpretation of the First Amendment."

Some of the figures cited by Justice Frankfurter lend considerable support to this thesis. For instance, he observes that almost 2,000,000 children in some 2,220 communities participated in released time programs during the year of 1947. Moreover, Bible reading was either required or permitted by law in thirty-eight states. In addition, there are the parochial and private school systems where religion is taught.

Mr. Frankfurter further states that "by 1875 the separation of public education . . . from the teaching of religion was firmly established in the consciousness of the nation."

Yet E. E. White, in an address before the National Education Association on July 15, 1886, said: "The great majority of American schools are religious without being sectarian; and it were high time that this fact were more universally recognized."

He then observed that prayer and Bible reading are "still permitted in four-fifths of the American schools." Thus it is dubious whether the history of American education justifies the walling off of education from religion. Most certainly the legislative history of the First Amendment does not so quarantine religion. Limitations of space will not permit full development of such history in this article. A few citations will, however, suffice to illustrate the intent of the framers of the First Amendment.

When the Amendment was being debated, Mr. Madison, who led the fight for its adoption, stated that:

> "He apprehended the meaning of the words to be, that Congress should not establish a religion, and enforce the legal observation of it by law, nor compel men to worship God in any manner contrary to their conscience."

There is no ambiguity in this statement of Mr. Madison. He clearly indicates that the First Amendment was intended as a bulwark against the establishment of a particular religion which would be legally preferred to any other. Any doubt on this subject is resolved by the following comment of Mr. Justice Story:

> "An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation if not universal indignation . . . The real object of amendment was . . . to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government."

It is difficult to determine how the Supreme Court could be so unimpressed by these and other equally weighty historical arguments which disclose the intent of the framers of the First Amendment. No doubt the chief difficulty is that the Court is inclined to look at the Amendment through the medium of the metaphor, separation of church and state. This is not unlike the navigator who attempted to view the North Star through the wrong end of his telescope. He got lost. The ship foundered.

The concept of the First Amendment expressed in the *McCollum* case was first developed in the *Everson* case. In arriving at the conclusion that the State could "aid no religion, or all religions" much reliance was placed upon the Virginia Act of Religious Freedom enacted in 1785. In the *Everson* case, it was held that this Act was the progenitor of the First Amendment and a norm for its interpretation. At the time of the *Everson* case, the Court did not have before it the Journal of the Virginia Senate, 1789, wherein a strong protest is entered against the proposed First Amendment and ratification postponed because "although the Amendment goes to restrain Congress from passing laws establishing any national religion, *they might, notwithstanding, levy taxes in any amount for the support of religion.*" One of the Senators who made this protest, Matthew Anderson, was on the Conference Committee that reported the Virginia Act for Religious Freedom. This remonstrance against the First Amendment, by men who intimately knew the motivating purposes of both the Virginia Act for Religious Freedom and the First Amendment, should not have been ignored, for it constitutes the most authoritative guide as to the relationship between these two Acts.

One more bit of history—Mr. Justice Reed observes that Jefferson was faced with the same problem that was before the Court and that he resolved it by recommending to the Board of Visitors of the University of Virginia that:

> "The students of the University attend religious exercises with the professor of their particular sect, either in the rooms of the building still to be erected . . . or in the lecturing rooms of such professors . . . Such an

arrangement would complete the circle of useful sciences embraced by this institution, and would fill the chasm now existing, on principles which would leave inviolate the constitutional freedom of religion."

Mr. Madison's approval of the above report is a rather clear indication of his idea as to the constitutionality of religious education on public school property.

On the other hand, these historical considerations led Mr. Justice Reed to make the apt remark that:

> "The 'wall of separation between church and state' that Mr. Jefferson built at the University which he founded did not exclude religious education from that school. The difference between the generality of his statements on the separation of church and state are considerable. *A rule of law should not be drawn from a figure of speech.*"

The attempt by the Court to evolve a rule of law from a metaphor has, in this case, inevitably produced a decision of such sweeping generality that we are at a loss to say just exactly what was decided. So Mr. Justice Jackson in his specially concurring decision asserted:

> "This Court is directing the Illinois courts generally to sustain plaintiff's complaint without exception of any grounds of the complaint, without discriminating between them, and without laying down any standards to define the limits of the effect of our decision."

This language must be taken in conjunction with the fact that Mrs. McCollum asked the courts to ban not only the released time plan but every form of teaching which suggests or recognizes that there is a God, including the recitation of the Lord's Prayer and the reading of the Bible. Her position was summed up in the following extract from the complaint. "Religious worship is a chronic disease of the imagination contracted in childhood." This "disease" has now been quarantined to the home and to the churches if the opinion of the Court is to be given the broad import which its wording implies.

The mere mention of the home calls attention to the fact that no opinion refers to the rights of the parents who requested the religious education classes. This could hardly be an oversight, for the parents of children attending the religious education classes intervened as parties to assert their right to the continuance of the classes. The basis of their contention was that they as parents had the constitutional right to determine the nature of their children's education.

This was not, therefore, just a contest between one individual and the school board. The constitutional rights of many others were at stake. As Mr. Justice Frankfurter stated in a recent case (*Barnette* v. *West Virginia*):

> "The religious consciences of some parents may rebel at the absence of Bible reading in the schools."

For instance, it is an acknowledged fact that a child is inclined to evaluate things in the light of his scholastic experiences. The exclusion of God from the classroom, therefore, leaves much more than an educational vacuum to fill; it creates a wall of resistance to the parental inculcation of religious principles. The ridicule of silence may be as persuasive as outright indoctrination.

Most certainly, the parent has the right to demand cooperation from the State, at least that it refrain from placing obstacles in the path of religious education. The school board of Champaign and the Illinois Supreme Court recognized this important right. *Viewed in this light, the action of the board was not primarily an "aid" to religion, but rather the expeditious exercise of the parental right to give the child a complete education.* In the words of Mr. Justice Reed:

> " 'Aid' means purposeful assistance . . . to a religious organization . . . performing religious functions and not those incidental advantages that religious bodies with other groups, similarly situated, obtain as a by-product of organized society."

The partnership of the parent and the State in the education of the child, of necessity, involves mutual aid. The relationship is one of such a nature that if either fails in his duty the other will be injured. It is most unfortunate that the Supreme Court did not give more consideration to this factor. Maybe the Court is so far removed from the local problems of the community that

*(Turn to page 18)*

## *1947-1948 Forum Series*

THIS year's series of articles on "Crucial Questions of the Day" offered by the N.C.W.C. Forum Committee, has been prepared for general use. It should be especially helpful to organization and educational leaders.

**Use of articles:**

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

**Use the questions at the end as guides for reading and discussion.**

# After the International Union of Students: The Great Challenge

AMERICAN students have a stake in the recent fall of Czech democracy, which goes beyond deep sympathy; it is a concern which is more direct than a feeling of solidarity with those Prague students, whose right to the freedom of assembly and petition was denied by rifle-butts and bullets. U. S. students were directly linked to the tragic events in Czechoslovakia through Bill Ellis and Jim Smith, interim representatives of the United States National Students Association (US NSA) with the International Union of Students in Prague.[1] Moreover, four other students were preparing to leave the States on a mission to begin affiliation negotiations with the International Union of Students (IUS) in the name of almost 150 American college and university student bodies, now represented by the US NSA. Such were our direct ties with Prague on the morning of February 25.

From here the events marched on in an inescapable sequence. NSA's Jim Smith demanded that IUS protest the illegal suppression of Czech student liberties. If there was ever a case of violated student rights that cried out for the championship of an international union of students, this was it; and in the past, the IUS had been quick to protest such violations in colonial areas, in Spain, Egypt, and in Greece. Now the IUS refused to act decisively. What was to be a protest to the Gottwald government, was aborted in the investigation stage; instead, a communique was issued endorsing the new "democratization of education in Czechoslovakia."

On March 1 Bill Ellis cabled this message to leaders of the National Student Association:

"Czech student demonstration fired on stop all student groups and national union dissolved by action committees stop all alleged reactionary professors and students banned from university stop every democratic principle violated stop Smith resigned stop I resigned stop IUS secretariat refused to condemn action stop ask confirmation of our action by immediate public condemnation of and disaffiliation from IUS stop wire to Smith and me answer which be either confirm or do not confirm."

The NSA Staff Committee met and decided to confirm both resignations. At the same time it announced to its members and to the press, that all relations had been broken off with the International Union of Students; moreover, the negotiations committee's trip to the IUS Council meeting this summer was canceled. This action, the press release stated, was to be reviewed by the Associations' Executive Committee, in session April 10 and 11. A positive note was struck by NSA's statement; it contained a promise to continue its "... international program ... making every effort to cooperate with individual foreign student unions in non-political programs. Student exchange, travel, and relief activities will be continued. ..."

To Americans generally, and to many students, all this was gloomy news; "where do we go from here?" This question puts the burden of thought squarely on NSA's Executive, meeting in Madison early next month, as well as on every responsible student leader the country over. Last week some of these university men on divers campuses were weighing the new facts and prepared to reformulate their positions. Their opinions are already circulating, and the preliminary debate is in full swing. Here is another student opinion.

The issue, which must be brought into focus, seems to be this: is an American affiliation attempt still a possibility, after the Prague incident and its repercussions? And if the answer is negative, sustaining NSA's Staff decision, a second question must be courageously faced: How will American students now go about the discharge of their responsibilities toward the world student community, in desperate straits?

Some argue, that one ought to begin by probing into the record on the American side. But an examination of the principles and the reasons, which moved the NSA's founding convention last summer to vote overwhelmingly for conditional affiliation to the IUS will not shed new light. At that time, no other decision would seem to have been clear evidence of American willingness to accept full responsibility in the international student community. We must look to the other side of the ledger, and honestly appraise the changes, which IUS action and non-action in the Czech crisis has brought about. It is in terms of this appraisal, that the decision of the NSA Staff Committee must be either upheld or modified.

One major premise can be asserted and granted, I think, from the start; The need for an international union of students is as urgent today, as it was in 1946 when the IUS was founded. Such a movement is a vital necessity, irrepressably asserting itself from out of the shambles of homes, out

[1] Bill Ellis was in Switzerland at the time of the IUS crisis, recovering from a serious illness.

of the years of material, intellectual, and spiritual starvation which is the legacy of war. Father John C. Murray, S.J., recognized this fact when he wrote in *America* on April 13, 1946: "First, it is evident that youth of the world is on the move. More than that, it is being gathered into movements—organized, inspired by ideas, self-conscious, able to utter corporate views and take collective action. These youth movements are going to help move the world, *in one direction or another*.[2] . . ."

The IUS was the embodiment of the student sector of this emerging international community, and within it, leadership belonged to Communists. This has always been recognized. The IUS was under Eastern leadership because communists, not Christians, had perceived the essential nature of the post-war student problem, and were quick to propose their solution; any reasonable solution would have been accepted. Thus there was within the International Union a large and representative section of honest student organizations, which made strong, from the very first, to re-orient the organization along Christian democratic lines. Some minor successes were scored in the course of the World Student Congress, so that one could reach tentative conclusions about the fact of IUS's initial flexibility. Moreover, as the first year labored by, it had to be admitted that the International Union was making practical strides by inaugurating real services, notably in the field of student travel.

The question today, however, is this: can the IUS still be expected to make progress in the solution of the basic international student problems? In the light of the Prague incident, the answer is plainly: No. IUS has chosen sides in world politics, the side of Russia. Yet student problems exist on both sides of the controversy, and some of them, in Czechoslovakia, for example, are directly attributable to Soviet policy. One American student observer has argued, that it is unrealistic to expect the IUS to protest against the repression of students: Quite. For that very reason the IUS has ceased to be an international union: It can at best be considered spokesman for the official Eastern European student federations.

Our principle, as applied to the IUS embroiglio, should be clearly stated: Basic democratic principles—to mention only one, freedom of assembly and petition—have been openly violated, not a stone's throw from the HQ of the IUS: the Union has refused to protest such violations. This refusal, and the antecedent violations, vitiate the very nature of an international union of students; they must not be condoned by word or by act. It is difficult to imagine, how the sending of a four-man *negotiating* team to the IUS Council, to offer affiliation on the basis of last year's conditions could fail to be a compromise of democratic principle; if the IUS finds it a political impossibility to protest and condemn the unjust actions of the Gottwald regime, it is even more impossible for any honest organization to compromise its basic tenets in the eyes of the whole world student community. Negotiations for affiliation, given the present IUS position, amounts, it would seem, to a repudiation of the forthright resignation of Jim Smith and Bill Ellis.

Furthermore, it is plain realism which argues, that the former flexibility of the IUS exists no longer. A widely publicized position has been taken by the International Union and a public American request for a protest has been denied. From this point on, there can be no withdrawal, no softening, no broadening. If this much is true, union can only be purchased by compromise on fundamental principles, Soviet or Western; and on this basis no union can function, let alone endure. Meanwhile, the problems of students continue to grow.

*The Great Challenge* which faces responsible students in the United States, particularly the 30 NSA leaders who will meet next month in order to chart their international course, is this: What can be done to help students abroad—what program of action can be initiated as concrete evidence of positive American leadership in the student field?

Here is at least a point of view: The four-man team, which was to have gone to Budapest and the IUS, should be sent abroad to study the key problems of students; moreover, let the Committee discuss, together with representatives of other honest student organizations, the best means, both from the point of view of planning and of organization for the solution of the most urgent of these problems; and if it is desired to hear the point of view of Eastern students, the IUS might be asked to send spokesmen. Certainly discussion in a neutral environment, in which rational thought can carry the day, is nothing else than the open door, which ought never to be closed completely. A skeleton communications system might then be set up, pending a comprehensive plan for action.

Finally, the four-man commission should be asked to formulate its findings and the results of the international discussions for presentation to the 1948 NSA convention. It will remain for the national convention to judge, and then to implement a solid program freely and fully accepted. Success will depend on the mobilization of the mental, moral and material resources of the American student community. This, then, is the great Providential challenge to American students.—*Henry W. Briefs.*

[2] Italics mine.

## WE MEET THE DISPLACED PERSONS—Notes From A Diary

EDITOR'S NOTE: This is the second article prepared by a member of the delegation from the National Council of Catholic Women (Mrs. Henry Mannix, Miss Margaret Hughes, Miss Eileen Egan, and Miss Ruth Craven) who visited the Displaced Persons Camps in Germany in September, 1947.

September 24.

THIS morning we entered Germany. For three hours we drove through the French occupation zone. Living is hard in this zone of conquered Germany. The German economy must feed occupation troops and families as well as Germans. And, in theory, the economy must take care of the Displaced Persons in the French zone. Since theory provides neither food, nor clothing, nor housing, nor warmth, the Displaced Persons forage for themselves.

Shortly after noon we arrived at the border of the American Zone. It was good to see the American soldiers and the flag. They stood for the land of security and plenty, of opportunity, and of generous people. Life could not be so hard in the American zone. And, if hard, it must be brightened by hope and opportunity, because these are what America offered our forefathers; these are what we not only say, not only believe, but what we know America means.

From the border of the American zone we drove to Ettlingen for our first visit to a camp for Displaced Persons. Since the camp was formerly a school for German officers, the quarters are fairly good. But what housing is good when the number of people crowded into it exceeds its capacity? There are 2,100 persons in the camp, most of them Ukrainians brought into Germany as forced labor when the Nazi forces were at the height of conquest.

In one room the dimensions of a good sized American living room, there are thirteen people including two married couples and their babies, several middle aged relatives, both men and women, and a young boy of eighteen. In this room they cook, eat, sleep and work. What makes it all endurable is a strong hope that the United States or Canada will open their doors and let them in. In this room we saw the plight of all Displaced Persons, the 800,000 men, women and children, living in camps in Austria and Germany and Italy, some of them victims of Germany's forced labor, others refugees before invading armies; all afraid to return to their homelands because of a well founded fear of religious persecution, political oppression, deportation to Siberia, or even death.

Fifteen hundred of the twenty-one hundred persons in this camp are Catholic. Their priest is with them, having refused to desert his people when they were taken from their homes to Germany as "forced labor." In the chapel which has been set up in the camp the most precious possession next to the Blessed Sacrament is a beautiful painting of Our Lady of Cracow, hidden and cherished during the fearful years under the Nazi regime, and now erected in honor over the altar of the little church in the camp.

These people are no idlers. We visited the rooms where they have set up tailor shops and shoemaking shops, where those whose trade had been that of tailor or shoemaker were teaching those eager to learn a trade that might make them an economic asset to some country of the western hemisphere. Even a University professor was learning to be a tailor because "it may be easier for tailors than for professors to be accepted in Canada or the United States!"

We left the camp knowing that these are people the United States should be proud to welcome . . .

September 25.

This morning we went to Aglasterhausen, a camp for "unaccompanied children." Just as behind the cold phrase "displaced persons" it is hard to see the individual tragic story that persecution and war has written, so the bare phrase "unaccompanied children" cannot describe the children who were picked up after the war, many of them too young to tell what happened to their parents; many too hysterical to repeat what they had seen—a mother or a father killed before their eyes, either deliberately or in the cold, objective way that a bomb kills.

There are 190 children in the camp. They range in age from infants to early teens. All have

suffered from hunger, and the diseases that come from lack of care. Many are serious tubercular cases. They are given good treatment in the camp but it is not always possible to provide the needed diet. There is enough food, but not always the right food. No eggs had been sent to the camp for months.

Each child has a story—a story that no child should ever have had to live through. There is the story of "Butch," an attractive boy of ten, who acts like a normal boy, likes to eat and play and is in every way what we expect a boy of ten to be. *Yet,* Butch has a story, a story so frightful that he has never been able to tell it. If asked "what happened, where were you when you lost your mother and father, when did you last see them," he becomes hysterical with fear, runs away screaming, and hits his head against a wall. Whatever happened, little ten-year-old Butch cannot fact even the telling of it again! . . .

SEPTEMBER 26.

Today we visited Babenhausen, a camp for Baltics, people from Latvia, Estonia, and Lithuania. These people are good workers and excellent craftsmen. Even in this camp of 1,200 people and in overcrowded conditions, they are a responsible and self-contained community. Many of the men are artists at wood carving, who showed us boxes and chests, chandeliers, candlesticks and plaques, the product of their hands. There are also tailors, dressmakers and dyers in the camp. The women have set up dressmaking shops in which they alter the clothes that have come to them from the United States. They are also skillful at embroidery and knitting. There was much industry but no market for the fruits of industry. Yet these people continue to turn out beautiful work which is there for the visitor to see, the committees and commissions coming to *look over* these displaced persons before they recommend that their countries take them in. The work is a silent but eloquent plea: "See, we are not idlers. We can bring industry, creativeness, beauty with us. Let us into your free land because we are a people who have suffered for our right to live as free men." . . .

SEPTEMBER 27.

This afternoon we visited another Baltic camp near Frankfort. The more we see of the Baltic people the more we *know* that they would be an asset to the United States. Here we met among the displaced persons a doctor of philosophy. When one of our party said to him "I understand you are a doctor of philosophy and were on the faculty of the University of ———," he smiled and said "I *was* a doctor of philosophy; now I learn a trade to further my chances for resettlement." This camp had an unusually large number of intellectuals among the Lithuanian group which is largely Catholic . . .

SEPTEMBER 28.

We drove to Fulda today on our way to the largest Displaced Persons camp in Germany. In Fulda we made an all too brief pilgrimage to the tomb of St. Boniface. Fulda brought to mind the meetings of the Catholic Bishops of Germany and the courage with which from that historic city they issued the statements that were the voice of conscience against the sins of Nazism.

We then went on to Wildflecken where 12,000 displaced persons are living in a camp that should accommodate only 7,000. It is an entirely Polish camp and entirely Catholic. Five Polish priests who were in concentration camps at Dachau and Buchenwald are with their people.

The people in this camp are working and living against insurmountable difficulties. Yet they have started a school. In each classroom childish voices sang a hearty welcome to the "Americans."

Whereas in other camps we visited outside help is being given in supplying the materials for work, in this camp, at this time, no such help is being received. Yet women were continuing to put beautiful embroidery on poor material; men were trying to learn trades without the proper tools and materials. Food, too, is not as good as in some other camps. Visiting one of the family rooms, we met a young Polish couple, who with tears streaming down their faces pointed to their three little children and then to the sour milk which, the interpreter told us, they said was scarcely ever fresh, and no means of keeping it fresh. The children were listless, pale, obviously anaemic. We knew that we must ask the women in the United States to *give,* give more to War Relief Services-N.C.W.C., so that in any place where Catholic charity can reach, no mother need cry in vain because her children are without milk.

In this Polish camp, 40 percent are by occupation farmers, 5 percent professional persons, doctors, teachers, nurses, and the remainder skilled or unskilled laborers. Most of them came from that section of Poland east of the Curzon line which is now Russia. "It is no longer our land" is what they say, a people who cherish the land on which their fathers worked, and their fathers before them, a land that is rich in family tradition, rich in a love of the Church and of freedom.

"It is no longer our land . . ." Who are we and what accounting may we have to make before God who has so truly blessed America, if we do not open our doors to these people? . . .

RUTH CRAVEN.

## N.C.C.W. AND THE FAMILY LIFE CONFERENCE

ANASTASIA KENNELLY

WOMEN came to Hartford, Connecticut, on March 8, 9 and 10. They crowded assembly rooms and helped fill halls and churches as the sessions of the 16th annual convention of the National Catholic Conference on Family Life got under way. It was estimated that 6,000 persons participated in the conference during the three days, and women were a constant part of the audience, bringing a never-flagging interest to each session.

From diocesan councils of Catholic women and other organizations affiliated with the N.C.C.W., the conference drew ten women as speakers or presiding officers: Mrs. Henry Mannix, N.C.C.W. president; Mrs. Carolyn B. Manning, national regent, National Circle, Daughters of Isabella; Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C. for U.N. Affairs, and consultant to the N.C.C.W. Committee on International Relations; Miss Ruth Craven, executive secretary, N.C.C.W.; Mrs. Robert A. Angelo, national chairman, Committee on Family and Parent Education; Mrs. Robert H. Mahoney, president, Hartford D.C.C.W.; and the following diocesan chairmen of the Committee on Family and Parent Education: Mrs. Joseph M. Althoff, Detroit A.C.C.W.; Mrs. Peter E. Bennett, Brooklyn D.C.C.W.; Mrs. Joseph Michels, Harrisburg D.C.C.W.; and Mrs. John Kennelly, Hartford D.C.C.W.

These women brought a real contribution to the meeting in their accounts of the various means that have been utilized by N.C.C.W. affiliated groups to make the principles of Christian family life more widely known. Courses for Family Action Leaders, Family Visiting, a Parent Education Venture, a Diocesan Committee on Marriage and the Family, were among the topics discussed at the session on Family Catholic Action Projects. Mrs. Angelo spoke from her practical experience as a mother of seven children in addressing the conference on "The Family: Fountain of Inspiration and Memories." Miss Craven called attention to the many movements and organizations active in the family life field today, showing their opportunities to spread a knowledge of the fundamentals of Christian family living among their membership.

The members of the Connecticut Council of Catholic Women took the opportunity which the conference afforded to honor Mrs. Mannix at a luncheon attended by more than 250 women. Mrs. Mannix was presented with a check to be used in the work of the International Union of Catholic Women's Leagues, of which federation she had recently been elected a "special vice-president, charged with representing the Union in the Americas."

From the conference, the representatives of Catholic women's groups took away ideas to be the basis of committee activity in featuring family life. The sessions on Parent Education—the preschool child and the adolescent—provide valuable information for study groups among parents. In an area where there are many different nationality groups, the session on Religious Practices in the Home could be presented easily by a representative of each nationality speaking on his country's particular family religious customs. An informative and interesting evening's program could be modeled on the opening session of the conference, "The Dignity of Christian Family Life," with addresses by a father, a mother, and a priest, on "The Vocation of Fatherhood," "The Dignity of Motherhood," and "The Great Sacrament." A Holy Hour with renewal of marriage promises would close an observance of National Family Week in a beautiful way, long to be remembered.

These were days of inspiration, days of joy and comradeship—their value will reach out into the Catholic homes of our land as the representatives of these homes take back to their organizations the message of the Family Life Conference.

## WITH OUR NATIONALS

**International Federation of Catholic Alumnae . . .** To restate the position of the I.F.C.A. on the sanctity of the home, a forum on "The Crisis in Family Life" was held on March 2 in Rochester, New York, under the auspices of the Rochester Circle, I.F.C.A.

**National Council of Catholic Nurses . . .** Speaking on the theme, "Service to the Patient—Service to Christ," the Most Reverend Robert T. Lucey, Archbishop of San Antonio, will open the fourth biennial convention of the National Council of Catholic Nurses. The convention is being held in Boston, Massachusetts, May 7-9, under the patronage of the Most Reverend Richard J. Cushing, Archbishop of Boston, and the sponsorship of the Archdiocesan Council of Catholic Nurses. Miss Clare Casey, chairman of the program, has planned the meeting both from a spiritual and professional point of view for the Catholic nurse.

**Catholic Daughters of America . . .** The Supreme Directorate, C.D.A., at its recent semi-annual meeting in Southern Pines, North Carolina, selected Los Angeles, California, and July 12-16 for its biennial national convention. The Board approved a Declaration of Principles which was based upon a quotation from the recent statement on Secularism by the American Hierarchy, and approved a program of prayer, study and action

aimed to "aspire to build a valiant, vigorous, Christian womanhood whose common aim and corporate fraternity will make it a power for good in America." The Board pledged cooperation to the newly organized National Catholic Resettlement Council. Already the C.D.A. has contributed more than $33,000 to personal relief of families abroad, the Senior group now servicing more than 1,000 families and the Juniors 150.

## NEWS ROUND-UP

**Rochester . . .** Organized in Lent of 1947, the Rochester D.C.C.W. Speakers Bureau provided 56 talks during the year. All speakers are prepared to discuss the "What, Why and How of the D.C.C.W." in addition to such talks as "Sit Down, Daughter," a mother discusses teen-age problems; "Saint in Your Home," restoring Catholic life through shrines and family devotions; "The Three and We," the Holy Family and today's family; and others.

**Chicago . . .** The diocesan-wide committee project of aid to the Medical Missions has been most enthusiastically carried on by the Chicago A.C.C.W. Parish Councils are turning in to the diocesan headquarters office each month 10,400 to 11,000 compresses, folded 4x4. The total for the year 1947 is 115,700 compresses completed and mailed to the Catholic Medical Mission Board in New York City and to the Colored Clinic in Georgia under the auspices of the Catholic Medical Mission.

**Harrisburg . . .** A statement, "Are People Necessary," prepared by Miss Anna Dill Gamble, of York, has been printed by the Harrisburg D.C.C.W. in pamphlet form. The statement answers a recent news story on the work of the York Planned Parenthood center. The pamphlet is being distributed to ministers, doctors, Congressmen, and others.

**Detroit . . .** The program for the 10th annual convention of the Detroit A.C.C.W., held March 11, contained deanery council charts showing the extent of the work of each parish council in every field of activity, and brief accounts of each interparochial affiliate's work.

**Richmond . . .** St. Mary's Parish Council, Alexandria, an affiliate of the Richmond D.C.C.W., arranged a series of six talks on "Promotion of Vocations." Subjects covered the Catholic in law, in medicine, in teaching, in journalism and radio, in marriage, and in the work of the Church.

**Corpus Christi . . .** Catholic Press Month displays of both Spanish—and English—language periodicals were held by two parish council affiliates of the Corpus Christi D.C.C.W., one in a bakery, the other in a furniture store.

**Oklahoma City-Tulsa . . .** In cooperation with the Heifer Project Committee, of which the Catholic Rural Life Conference is a member, the Oklahoma City-Tulsa D.C.C.W. has contributed money for the purchase of at least two heifers. These cows provide milk for undernourished children abroad and aid in the rebuilding of lost herds.

**Kansas City, Mo. . . .** In participating in Home Safety Week, January 11-17, the Kansas City D.C.C.W. sent out "Home Safety Pledges" to be signed and returned to D.C.C.W. headquarters.

**Hartford . . .** The great contribution to family life rendered by the late Mrs. Thomas Horrigan, former N.C.C.W. Board member, through her pioneer work in organizing Mothers' Circles was cited by Mrs. John L. Kennelly, national director, Province of Boston and diocesan chairman of the Hartford D.C.C.W. Committee on Family and Parent Education, at the recent convention of the National Catholic Conference on Family Life. Mrs. Horrigan formed the first Mothers' Circle in her home in Meriden, Conn., with four mothers present. During the first year, the Circle increased to fourteen members discussing the interests and problems of mothers and other subjects pertaining to the physical, mental and religious aspects of the Christian family. This Meriden Mothers' Circle became the model for study groups among Catholic mothers in many other cities and states.

**N.C.C.W. Headquarters . . .** Two members of the Catholic Women's League of the Philippines were recent visitors at headquarters: Miss Rosario Ocampo, Board member of the League, and Miss Juanita Valera, former secretary of the Santa Mesa Unit. The two were delegates to the congress of the International Union of Catholic Women's Leagues in Rome last September, and have been visiting other European countries in behalf of their Philippine organization. After a tour of the United States, Mexico and Central America, they will return to the Philippines.

A summary of the widespread activities carried on in recent years by the N.C.C.W. to aid the needy children of war devastated nations has been made available to Miss Katharine Lenroot, director of the Children's Bureau, Federal Security Agency, for inclusion in a survey of this type of work carried on by national organizations, which is being made by the Federal Security Agency.

Plan to Attend
THE 24TH NATIONAL CONVENTION
of the
NATIONAL COUNCIL OF CATHOLIC WOMEN
New Orleans, La. September 11-15, 1948

## CATECHISM FOR THE BIGOTED

The Supreme Council of the Knights of Columbus is accomplishing untold good by means of its current program of advertising Catholic truth in "The American Weekly," the "Pathfinder," "Household Magazine" and "Liberty." It was estimated that 20,000 letters and postcards had been received as a result of the advertisement "You Hear Strange Things About Catholics." The National Council of Catholic Men felicitates the Supreme Council, and calls attention to the letter sent out by Supreme Knight John E. Swift offering to furnish mats free to all K. of C. Councils which would arrange to pay for space in local papers.

All organizations of Catholic men are exhorted to weigh the possibilities of rendering similar service by publishing Narberth Articles in their home-town papers. The following article describes the simple procedure and indicates the immense benefits to be derived therefrom.

THERE are today 1,756 daily and 10,511 weekly papers in the United States. What a tremendous field in which to espouse the cause of Catholicism! What a glorious opportunity to correct lies and misinformation regarding the Church and her teachings! Even if we could present our case only to a small percentage of newspaper readers this would be a grand apostolate. Such must have been the thinking of Karl Rogers when he inaugurated the Narberth Movement twenty years ago.

The Narberth founder loved to introduce himself to an audience as the homeliest man in the world, and his claim was never challenged. But that was only by way of introduction. He was first, last and always an advertising man—his bread and butter was the art of selling things—and this partially explains his success in selling Religion—not over the counter, of course, but in printer's ink and newsprint.

The idea was hatched out one Sunday morning in front of St. Margaret's Church, Narberth, Pennsylvania, on the curbstone after Mass while Rogers and the ushers enjoyed their weekly powwow. Inevitably talk turned about the neighbors, and how and why they had suddenly become a little cold and distant. This was in 1928—Al Smith was campaigning to be President—and Protestant Narberth was typical Small-town U.S.A. Bigotry in the neighborhood, the men of St. Margaret's agreed, flourished because the bigots were sincere in their own lights.

Rogers decided that something could be done about it—they could give these people the truth. But how? Someone suggested short, single page tracts direct by mail. That was it! Triumphant, the curbstone zealots moved on to the rectory. The Narberth Movement was about to be baptized.

Thereafter, month after month, a steady stream of snappy leaflets rippled into Narberth mailboxes. Rogers was at the pen, working into every 400 word message a concise, pleasant and comprehensive explanation of some Catholic belief or practice. He wrote in "Mother Goose language," as he said, with every trick of the advertising trade thrown in. For subjects, he wrote about almost everything, from *"Celibacy" to "Bugs."*

It was an anxious morning after the night the zealots first put their leaflets in the mail. Then someone phoned to say thanks, and that the leaflet was delightful. Some very few others wrote insisting their names be dropped from the mailing-list. But the vast majority didn't comment. They simply put themselves back on speaking terms with Catholics.

The Narberthians themselves, though, did do some talking, and it wasn't long before other local societies in the Philadelphia area were sending the leaflets out over their own addresses. By 1942, in fact, the idea had become nation-wide and even world-wide. Local Catholic Information Societies throughout the country were mailing leaflets every month into 15,800 non-Catholic homes. Branch societies had been established in India, China, Japan, New Zealand, Australia, Denmark, Belgium, Ireland, Italy, Scotland, England, Poland, Jamaica, Cuba and Chile.

Just to show what's going on today, for instance, the Catholic Information Service of Wheeling, W. Va., under the personal guidance of Mr. Harry D. Corcoran, is sending Narberth leaflets to over a thousand non-Catholics. And in other parts of the country parish societies, large and small, are

active in the work. Thus, at St. Malachy's parish in Philadelphia, where a large number of Negro converts were baptized last year, interested parishioners are maintaining a monthly mailing list of 1,000 non-Catholics within the parish limits. The Archdiocesan Council of Catholic Men in Detroit mailed leaflets during the past year to over 1,000 non-Catholics, while the Toledo Council serviced a list of 750.

But this is only the leaflet phase of the apostolate, just the preview of coming attractions. The big brother of the Narberth leaflet is the Narberth newspaper article.

The newspaper phase was a case of lucky poverty. Having run out of funds, a Narberth leaflet society in Parkersburg, W. Va., was about to go out of business, when the local editor spoke up. The messages were, he felt, a community service. They had been promoting community understanding, and his paper was dedicated to serving the public! So he agreed to run one of the leaflets in the *Sentinel* every week on the Saturday church page, free of charge, as a religious feature.

This was more than 15 years ago, and the articles are still being run. In fact, readers of some 200 secular newspapers from Canada to the Gulf—more than 2,000,000 people—are being treated to an attractive, interest-stirring explanation of something Catholic. And this happens, remember, in the same paper and column, 52 times a year!

Besides, for the most part, all this space is absolutely free. That was a condition *sine qua non* in the early days of the Narberth Movement. But with the war-time paper shortage and the consequent loss of free space this policy has necessarily been relaxed. The Knights of Columbus in the State of Washington last year raised $9,000 to extend their Narberth coverage in leading newspapers throughout the state.

After all, there is no better way than by the secular press to reach the potential bigot. That's why pastors, curates, seminarians and lay people are today more than ever before bringing Narberth to their own communities to meet the post-war bigotry revival. That such a revival is on the way no one seriously doubts; and Catholics are preparing to repel it. Recent articles on the Narberth Movement in the *Priest* magazine and in the *St. Anthony Messenger* for instance, stirred up several hundred requests for information about the movement. Upon the death of Karl Rogers in 1942 the National Council of Catholic Men took over the Narberth Movement. It is they who are now supplying Narberth material to those interested in using it. And Father Richard Ginder, who now writes Narberth copy, notes that present-day interest has never been equalled. Somehow, almost 20 years after, the Rogers formula still holds good.

It has certainly been tried and tested during that time—in millions of prints and reprints and in almost every country in the world—attempting always to spike bigotry by presenting Catholic truth in clarity and in simplicity. Editors have classed it as among their best copy, and many a priest has found a prospective convert in the erstwhile bigot who reads his daily paper. After all, the Narberth feature—as Rogers and the ushers realized—is in a medium where bigots are sure to find it. This is really an apostolate: To get bigots interested in the catechism!

## RADIO SCHEDULE—APRIL, 1948

### THE CATHOLIC HOUR

Sundays, 6:00 P. M., EST
NBC Network

Rev. Benjamin L. Masse, S.J.
Associate Editor, *America*
Subject: "Religion and Economic Life."

April 4—The Right and Wrong of It.
April 11—Is Property Private?
April 18—The Morality of Wages.
April 25—Toward Industrial Peace.

Music by the Choir of the Sulpician Seminary, Washington, D. C. Rev. John J. Castelot, S.S., Conductor.

### THE HOUR OF FAITH

Sundays, 11:30 A. M., EST
ABC Network

Rt. Rev. Msgr. Francis J. Furey
Rector, St. Charles Seminary, Philadelphia, Pa.
Subject: "The Lights of Liberty."

April 4—The Light of the World.
April 11—Darkness Dispelled.
April 18—The Way Illumined.
April 25—The Torch of Truth.

Music on the Hour of Faith is provided by a male quartette and instrumental ensemble under the direction of Paul Creston.

### FAITH IN OUR TIME

Thursdays, 10:15 A. M., EST
MBS Network

Rev. Richard Ginder,
Editor, *The Priest*
Blairsville, Pa.
Subject: "God's Plan for Men."

April 1—The Resurrection.
April 8—Charity.
April 15—St. Thomas Aquinas.
April 22—Father Faber.
April 29—Cardinal Newman.

Music by organist and baritone soloist.

it cannot perceive the problem as readily as a school board or the local courts.

In any event the Court has made its decision. Released time programs and other forms of "religious exercises" are already being abandoned. Further suits have been announced in order to force school boards to comply with all of the sweeping ramifications of the decision. Soon the Supreme Court may become the super board of education for every school district as a result, in the words of Mr. Justice Jackson, of our "zeal for our own ideas of what is good in public instruction." The result of such litigation is difficult to foretell. We are behind the barriers of our parochial school system, but we cannot complacently look upon the banishment of religion from our national life. Obviously, Protestants are "not alone in the boat"; all Americans will be affected by the Court's decision.

The mere mention of "religion and our national life" brings to mind the oft quoted article of the North West Ordinance of 1787 which provides that:

> "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

It is not generally known that this Ordinance, first enacted by the Continental Congress, was specifically reenacted on August 7, 1789 by the same Congress that proposed the First Amendment to the Federal Constitution and at a time when the proposed amendment had been reported out of committee for discussion. The First Amendment then is to be read in the light of the third article of the North West Ordinance. It is one of the best legislative guides in existence which demonstrates that our Founding Fathers never intended to divorce religion from our national life or from our educational institutions.

This fact was corroborated by President Washington when, in his Farewell Address, he stated that:

> ". . . reason and experience both forbid us to expect that national morality can prevail in the exclusion of the religious principle."

Cordell Hull, our wartime Secretary of State, who was intimately connected with the various forces leading to the disintegration of democratic governments with the consequent enthronement of totalitarian ones, has recently stated in his *Memoirs* that:

> "We have a desperate need for more religion and morality as the background for government . . . The religious and moral foundations for thought and conduct require strengthening here, as well as throughout the world. There is no higher civilizing influence than religion and moral concepts. Corruption and tyranny can be driven out of government only when these concepts give men the faculty to recognize such evils and the strength to eliminate them."

It would be futile to expect more religion as a background for government if it is to be excluded from our public school system.

Mr. Justice Reed's dissent admirably documents the thesis that religion is an essential ingredient of our national life. Instances of traditional cooperation between church and state with each remaining in its respective sphere are enumerated with telling effect. Admirably they support his conclusion that:

> "This Court cannot be too cautious in upsetting practices inbedded in our society by many years of experience . . . Devotion to the great principle of religious liberty should not lead us into a rigid interpretation of the constitutional guarantee that conflicts with accepted habits of our people."

Though this is the opinion of a lone dissenter, such dissents have frequently become the law of the land. The late Mr. Justice Stone was cast in the role of a lone dissenter in the first "flag salute case," but within a few years his opinion became that of the majority. The persuasiveness of Mr. Justice Reed's dissent may well result in a similar development.

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*Memoirs Of Cordell Hull.* Cordell Hull.

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*The First Freedom.* Rev. Wilfrid Parsons, S.J., Declan X. McMullen Co., New York, N. Y.

### Questions for Discussion

1. What relation does the phrase, separation of church and state, bear to the First Amendment?
2. Was the First Amendment designed to prevent the legal preferment of one or more religions over others, or, on the other hand, to prevent any legislation bearing directly or indirectly upon religion?
3. Does the First Amendment make the secularization of our public schools a constitutional necessity?

Those in attendance at the convention could hardly have failed to have been struck and impressed by a variety of other features besides the stories told of action programs. For example, even the mere passive presence of a large number of indefatigable Catholic leaders, who had been fighting the battles of the family for years past, must have been a source of inspiration to the mass following of the conference. There was the inspiring feature of the conferring of awards to seven individuals who had particularly distinguished themselves in helping to develop a Catholic literature on marriage and the family. By no means least, too, there was the presence at the various sessions of many of the finest types of fathers and mothers—individuals who were the very embodiment of the elevating ideas and ideals constantly set forth throughout the convention program.

A particularly outstanding event was the forceful address of the great Metropolitan of New England, the Most Reverend Richard J. Cushing, of Boston, the evening of March 9. The audience of more than 3,000 in the Bushnell Memorial Auditorium remained spellbound as for practically an hour His Excellency traced the devastating effects of the evil of contraception on the family and society and accorded words of praise to the two states of Massachusetts and Connecticut that had to date resisted all pressure to bring their present laws into harmony with the wishes of private individuals who stood for the violation of the moral and natural law to the contrary. "For the first time in my long life," remarked a woman afterwards, "I had begun to think that we were becoming confused in this country and were losing our grip on ourselves. But I guess it must have been evidence of second childhood. With such leadership, confusion or want of confidence is unthinkable."

Not a little awe-inspiring was the Holy Hour at the Cathedral bringing the convention to a close. Besides the customary prayers, there was the renewal of the marriage promise and the pledge to Christian marriage. Finally, there was Benediction of the Most Blessed Sacrament, and the majestic hymn "Holy God We Praise Thy Name," led by the Cathedral choir of more than a hundred voices and participated in by the entire congregation. Again, His Excellency, Bishop O'Brien officiated. He was assisted by the Chancellor of the diocese, Monsignor John J. Hayes, and the rector of the cathedral, Monsignor William J. Collins. It must have been very heartening to all present who had been laboring over the years for a higher and more spiritual family life to realize that as the Rt. Reverend Chancellor led the wedded couples in the renewal of their vows and the entire congregation in the pledge to Christian marriage, some millions of fellow Catholics assembled in thousands of churches throughout the land, were lifting up their voices with them and pronouncing those same words—"I renew my marriage promises, for better, for worse, till death do us part . . . I renew my reverence and respect for fatherhood and motherhood . . . I resolve to do all in my power to foster the virtue of purity, the guardian virtue of the home . . . I beg the Holy Family—Jesus, Mary, and Joseph—to bless my family, to bless my home."

It was inspiring—a stirring and fitting climax to a convention that had begun on a spiritual note and that had not for a moment weakened in its resolve to keep that leitmotif resounding strongly to the very end.—*Margaret M. Bedard.*

## CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

*April, 1948*

3-4—National Council of Catholic Men—annual meeting, Washington, D. C.
4-6—National Council of Catholic Women—Board meeting, Washington, D. C.
5—Consecration of the Most Rev. Francis D. Gleeson, S.J., as Vicar Apostolic of Alaska, in Spokane, Wash.
6-7—Administrative Board, N.C.W.C.—Spring meeting, Washington, D. C.
11-12—Catholic Conference on Industrial Problems—regional meeting, New Orleans, La.
14—Consecration of The Most Rev. Louis J. Reicher, as first Bishop of the newly-created Diocese of Austin, Tex., in Galveston, Tex.
22-25—National Federation of Catholic College Students—5th national congress, Philadelphia, Pa.
25—Catholic Conference on Industrial Problems—regional meeting, Columbus, Ohio.

*May, 1948*

1-3—Confraternity of Christian Doctrine—Province of St. Louis, Kansas City, Mo.
7-9—National Council of Catholic Nurses—annual convention, Boston, Mass.
12-13—Wisconsin Council of Catholic Women—33rd annual conference, Beloit, Wis.
20-22—Catholic Press Association—annual convention, Cleveland, Ohio.
20-22—Confraternity of Christian Doctrine—Province of Chicago, Chicago, Ill.

# Month by Month with the N. C. W. C.

### Bishop Lawler Dies After 38 Years in Episcopacy

Death has claimed the oldest member of the U. S. Hierarchy—the Most Rev. John Jeremiah Lawler, 85 year old Bishop of Rapid City.

Bishop Lawler was born in Rochester, Minn. in 1862. He completed his studies at the University of Louvain and was ordained in Belgium in 1885; was consecrated a bishop on May 10, 1910 and assigned as Auxiliary to Archbishop John Ireland of St. Paul. In 1916 the Holy See named Bishop Lawler to the See of Lead, S. Dakota, and he became Bishop of Rapid City in 1930, when his See was transferred to that city.

The death of Bishop Lawler brings to a close 62 years in the priesthood and 38 in the episcopacy.

*May his soul rest in peace!*

### Diocese of Seattle Receives New Coadjutor

The Most Rev. Thomas A. Connolly, Auxiliary Bishop of San Francisco, has been named Coadjutor with right of succession to Bishop Gerald Shaughnessy, S.M., of Seattle, Washington.

Bishop-designate Connolly was consecrated as Auxiliary Bishop of San Francisco in 1939 and prior to that date had served the archdiocese as pastor, secretary, chancellor, and in 1938 represented Archbishop Mitty at the International Eucharistic Congress in Budapest. He was made a Domestic Prelate by Pope Pius XI in 1936.

All good wishes are extended to Bishop-designate Connolly in his new office.

### Holy Father Elevates Additional Members of U. S. Clergy to Episcopacy

Announcement has been received of the appointment by His Holiness, Pope Pius XII, of four United States priests to serve as many dioceses of the Nation.

The Rev. Edward C. Daly, O.P., a secretary of the Apostolic Delegation since 1923, is named Bishop of Des Moines.

The Rev. Leo John Steck, pastor of the Church of St. Gabriel the Archangel, St. Louis, is named Auxiliary Bishop of Salt Lake, Utah.

The Rev. Leo Fabian Fahey, pastor of Sacred Heart Church, Hattiesburg, Miss., is named Coadjutor with right of succession to Bishop Joseph F. McGrath of Baker City, Oreg.

The Rev. John Francis Dearden, rector of St. Mary's Seminary, Cleveland, is named Coadjutor with right of succession to Bishop Hugh C. Boyle of Pittsburgh.

Congratulations and best wishes are extended to each of these new members of the hierarchy.

### Bishop McNamara Honored By Holy Father

The Most Rev. John M. McNamara, vicar general of the Archdiocese of Washington, has been named an Assistant at the Pontifical Throne and a Roman Count by His Holiness, Pope Pius XII. His Excellency was appointed Auxiliary Bishop of Baltimore in 1927, and subsequently served as Auxiliary Bishop of Baltimore and of Washington.

CATHOLIC ACTION extends heartiest congratulations to Bishop McNamara.

### Grattan Kerans, Former N.C.W.C. Staff Member, Dies After Long Illness

Grattan Kerans, formerly assistant director of the *N.C.W.C. News Service* and later director of the Catholic Evidence Bureau of the National Council of Catholic Men and program director for its Catholic Hour, died on March 9 at Providence Hospital, Washington, D. C., after a long illness. He was a leading Catholic layman and one of the pioneer organizers of the National Council of Catholic Men under the late Admiral William S. Benson, first president of the N.C.C.M.

In 1933 he was appointed administrative assistant to the Secretary of Commerce and assigned to the United States Patent Office, a position he occupied at the time of his death. His earlier years had been spent in newspaper work, and in publicity and editorial work for the U. S. Government during World War I.

*May his soul rest in peace!*


CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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